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- Judah, (c) Ps. 110; Deut. 18:18,19—among priests, prophets, (d) 2 Sam. 7:11b-16; Isa. 9:6,7—in the kingly line of David, (e) Isa. 52:13-15—as a servant, (f) Ps. 2; Mic. 5:4; Isa. 9:6,7—having divine attributes.
- 3) Mic. 5:2; Isa. 42:1-4; 52:13; 53:4-9; Ps. 40:9,10; Dan. 9:24-26—the work of this representative is (a) to restore and rule, (b) to teach, (c) to suffer.
- 4) Note the elements of Messianic teaching not harmonized in the O. T.: (a) the Christ as ruling and suffering; (b) the Christ as human and divine.

II. Ideas of the Christ in the Inter-Biblical Period.¹

1. **Preliminary.** The sources are meagre and unsatisfactory. They consist of two classes,² 1) the Jewish apocryphal writings, 2) the Jewish apocalyptic writings.
2. **The Apocryphal Writings.** The conclusion which a fair study of these writings produces is that few if any traces of a Messianic hope are found in them.
3. **The Apocalyptic Writings.**³ The Messianic views of these books may be stated as follows: 1) The Christ has a unique office and work; he is no longer merely one of David's successors; 2) he is given an exalted, superhuman character; 3) no clear references are found to a suffering Christ or to a Christ who should be prophet or priest.

III. Ideas of the Christ in the Time of Jesus.⁴

1. **The Ideas.** The following passages may be read and compared with the accompanying statement of their meaning: 1) Mt. 2:1,2; Lk. 2:25,38—he was expected to come soon; 2) John 7:27—he was to come in a mysterious way; 3) John 7:31; Mt. 11:2-5—he was to be possessed of unearthly qualities; 4) Lk. 1:74; John 1:49; 7:42—he was to be a king; 5) Mk. 8:31, 32; Lk. 18:34—that he would suffer was not expected; but cf. Lk. 2:34,35; John 1:29; 6) Mk. 9:11—he was to be preceded by Elijah.
2. **Their Application.** Note the following passages: 1) Lk. 17:20; Mt. 18:1—by some the Christ as king was regarded as an earthly ruler dispensing temporal blessings; 2) Lk. 1:68,74,75; 2:25,37,38—by others the spiritual blessings resulting from his rule were pre-eminent, yet these were often viewed from a legal, formal stand-point.
3. **The Task of Jesus.** 1) To present an Ideal which united the ideas of the Christ (a) as king and as sufferer; (b) as divine and as human; 2) to induce the people to give up their material conceptions and accept him as the spiritual Ideal of the Christ.

STUDY XXXV.—THE GOSPELS.⁵

I. Introductory.

1. **Before studying the life of the Christ it seems to be necessary and profitable that the Gospels which contain almost all the information concerning that life be examined. While all who are pursuing these "studies" accept these writings, doubtless, as historical and inspired, it is well to inquire into their origin, authors and characteristics, their relations to each other and their trustworthiness.**

¹ Edersheim, I., pp. 31-39, 78-83. O. T. STUDENT, VI., Art. by Schodde, N. T. *Judaism and its Genesis*, pp. 44-47. Drummond, *The Jewish Messiah*.

² For a tabular statement of this literature see Westcott's *Introduction*, p. 108.

³ Stapfer, pp. 236-244; Geikie, I., pp. 333-342.

⁴ Vallings, pp. 22-27; Stevens in O. T. STUDENT, Oct., 1888, pp. 45-47, cf. also p. 42; Edersheim, I., pp. 160-179; Stapfer, pp. 326-332.

⁵ A full and fairly satisfactory discussion of the topics of this "Study" will be found in Westcott, *Introduction to the Study of the Gospels*, chs. 4-8.

2. There are some questions connected with this subject for which there are different and opposite answers; some others which must be left unanswered. But there is much besides which is reasonably clear and settled, worthy of every student's attention.
3. Many of the statements made can be verified by the student in a study of the Gospels themselves. In relation to others, he is referred to the most available literature, and it is hoped that as much of this reading will be done as time will allow and the books at hand can supply.

II. Characteristics of the Gospels.¹

1. **The Material.** Make a more or less full examination of the material contained in each Gospel, e. g.,
 - 1) *Matthew*: Note the following points: (a) its extent, including an investigation of (1) the number of chapters, (2) the number of verses (approximately 975), (3) the limits of the narrative, from the Nativity to the Great Commission; (b) general outline of material, of which the following is suggested: (1) early life of Jesus, 1:18-2:23; (2) his preparation, 3:1-4:11; (3) the Galilean ministry, 4:12-18:35; (4) the journey to Jerusalem, 19:1-21:11; (5) the last days, 21:12-28:20; (c) the noticeable features that impress one in reading the book, the following among others: (1) the genealogy, 1:1-17; (2) the O. T. quotations (over sixty-five); (3) predominance of discourses, cf. chs. 5-7; 10; 11; 12; 13; 18; 23-25, etc.; (4) arrangement in groups of discourses and deeds, cf. chs. 8, 9, deeds; 14-17, deeds, alternating with discourses as above (c) (3).
 - 2) *Mark*: Note the following points: (a) its extent, including an inquiry into (1) the number of chapters, (2) the approximate number of verses (about 675), (3) limits of the narrative, e. g. from the Preaching of John to the Ascension; (b) general outline of material; study the following: (1) preparation, 1:2-13; (2) Galilean ministry, 1:14-9:50; (3) journey to Jerusalem, 10:1-11:10; (4) last days, 11:11-16:20; (c) noticeable features observed in a rapid reading, e. g. (1) brief introduction, 1:1; (2) absence of account of early life of Jesus; (3) scarcity of quotations from O. T.; (4) predominance of deeds, cf. chs. 1:21-3:12; 4:35-5:43; 6:30-56, etc.; (5) somewhat systematic endeavor after an order of time, cf. 1:21,35; 2:1; 4:35; 8:1; 9:2, etc.
 - 3) *Luke*: Consider the following: (a) its extent, comprehending (1) the number of chapters, (2) the approximate number of verses (about 1150), (3) limits of the narrative, e. g. from the Nativity of John to the Ascension of Jesus; (b) general outline of material, the following is suggested: (1) nativity and early life of John and of Jesus, 1:5-2:52; (2) preparation, 3:1-22; 4:1-13; (3) the Galilean ministry, 4:14-9:50; (4) the journey toward Jerusalem, 9:51-19:44; (5) the last days, 19:45-24:53; (c) noticeable features in a cursory reading, (1) the peculiar introduction, 1:1-4; (2) the long accounts of the birth and early life of Jesus, chs. 1,2; (3) a genealogy, 3:23-38; (4) extended account of the journey to Jerusalem; (5) historical character, fullness of incident, completeness of narrative.
 - 4) *John*: Note the following: (a) the extent, including (1) the number of chapters, (2) the number of verses (about 875), (3) the limits of the narrative, e. g. from John's preaching to the great forty days; (b) general outline of material, this will be found difficult to settle upon; the following is approximate: (1)

¹ A spirited treatment of this topic with helpful suggestions upon the whole "Study" is to be found in Farrar's *Messages of the Books*, chs. 1-5.

- early ministry, 1:19-3:36; (2) Galilean ministry, 4:1-7:10; (3) journey to Jerusalem, 7:14-12:11; (4) the last days, 12:12-21:23; (c) the noticeable features are (1) the prologue, 1:1-18; (2) visits to Jerusalem mentioned and work there, cf. 2:13-3:21; 5:1-47; 7:10-52; 10:22-39; (3) predominance of discourses; (4) typical groups and individuals, 7:3-5; 4:39-42; 8:33; 9:40,41; 11:47-52, etc.
2. **The Style.** Note certain characteristics of style in each of the Gospels, e. g.,
- 1) *Matthew*: Decide whether or not the following are elements of its style: (a) Rhythm, e. g., 10:34-42; 11:28-30; (b) influenced by Hebrew way of thinking and writing, cf. words, etc., 4:5; 5:16; 7:28; 12:5-7,47; (c) certain peculiar expressions, 4:17; 1:22.
 - 2) *Mark*:¹ In a similar way note the following: (a) vivid and graphic expressions, e. g. 4:37, 38; (b) simplicity of diction, cf. 2:13-17; (c) use of peculiar words and phrases, (1) Latinisms, 6:27; 15:16,39; (2) Aramaicisms, 3:17; 5:41; 15:34; (d) its favorite words, 1:10,22, etc.
 - 3) *Luke*: Verify if possible the following characteristics as applied to the style: (a) free, flowing, Lk. 19:41-44, etc.; (b) elaborate, cf. 9:43-45, etc.; (c) copious in vocabulary;² (d) the historical style; Hebraistic coloring in chs. 1 and 2.
 - 4) *John*:³ Taking 1:1-18 as an example, decide whether John's style may be characterized thus: (a) simplicity; (b) repetition of ideas in similar forms; (c) Hebraisms, cf. 7:37; 3:14; 6:49; 14:27 (parallelism); (d) certain favorite phrases, 8:12; 3:19 and 1:1-18; (e) philosophical cast of language.
3. **The Thought or Purpose.** Examine the material of these writings to ascertain whether any definite, directive and constructive thoughts can be traced in them, e. g.,
- 1) *Matthew*:⁴ Ascertain the strength of the following statements with their proof; (a) Matthew's thought was the fulfillment of the Old Testament life and teachings in Jesus as the Christ; (b) this explains (1) the frequent quotation from the O. T., (2) the Sermon on the Mount as the code of the new covenant, (3) peculiar phrases, 1:1; 24:3,15, etc.; (c) it was written for Hebrews, 15:1,2 (cf. Mk. 7:1-4).
 - 2) *Mark*:⁵ Note the following as to the purpose in Mark; (a) to give a living portrait of the historical Jesus; (b) to show his power as the Son of God, 2:10; 4:39; 11:29; and (c) to note the effects of his power, 1:27; 4:41; 5:42; (d) written for Gentiles, 7:1-4, etc.
 - 3) *Luke*:⁶ Consider whether in this Gospel the thought is (a) of an orderly, historical narrative, cf. 1:4; (b) to disclose the perfect manhood of Jesus and (c) to show the universal character of his work, ch. 15; 18:9-14.
 - 4) *John*:⁷ Certain main ideas of this Gospel are (a) a disclosure of the divineness of Jesus the Christ, 8:58; 17:1-3, etc.; (b) in the inner spiritual elements of his life and teaching, chs. 14-16; (c) in order that men might believe, and live through Him, 20:30,31.

III. Relations of the Gospels.

1. Evidently from a study of the characteristics of the Gospels it may be seen that a close relation⁸ exists between Matthew, Mark and Luke in regard to the general outline of material.
2. Further study in comparing the three shows the large amount of special material which they have in common, as well as extraordinary resemblances in forms of statement of the same event.

¹ Cf. Lindsay, *St. Mark's Gospel*, p. 26.

² See the list of over twenty-five words peculiar to Luke, in Westcott's *Introduction*, p. 383.

³ Cf. Cambridge Bible for Schools: *St. John*, pp. 33-46.

⁴ Cf. Bib. Dict., p. 1897.

⁵ Cf. Lindsay, pp. 26-35.

⁶ Cf. Bib. Dict., p. 1697, and the introductions to the commentaries.

⁷ Cf. Camb. Bib., *John*, pp. 34-36; Bib. Dict., art. *John*, p. 1429.

⁸ Cf. an excellent statement in Lindsay's *Mark*, pp. 17-26.

3. In both these respects they are quite different from the Gospel of John, which introduces much new material and arranges it on a different plan and seldom agrees with them in language where narrating the same event.
4. But while for their resemblances called the Synoptic Gospels, they have certain important differences from one another: 1) differences in style already noted; 2) differences in thought and purpose already noted; 3) differences in the amount of material given; 4) differences in manner of expression when narrating the same event, e. g., the transfiguration, Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36.
5. As to the relation¹ of John to the Synoptic Gospels note the following points: 1) differences in (a) the scene of his ministry; (b) the material of his teaching; (c) the view given of Jesus; 2) resemblances in (a) the main facts; (b) the elements of the teachings; 3) no inconsistency between (a) the views given of Jesus; (b) the differences in the scene of the ministry; 4) conclusion that John independently *supplements* the synoptists from the spiritual stand-point.

IV. Origin of the Gospels.²

1. A study of the relations of the Synoptic Gospels calls attention to the question of their origin and helps in its solution: 1) since they are so alike in some respects as to seem dependent one upon another for its material, and 2) since they are so different in other respects as to suggest that a relation of dependence is impossible.
2. Three views may be held in view of these facts, as follows: 1) the writers copied from one another; 2) the Gospels are dependent on an original oral gospel current among the Apostles; 3) they are dependent on written accounts which are similar and yet different enough to account for the variations in our Gospels.
3. The prevalent view among scholars is the *two-sources theory*. This maintains 1) that there was, previous to our present Gospels, a Gospel writing on which they were based; 2) that Mark is the oldest of our Gospels; 3) that these two writings, 1) and 2), were used in the composition of Matthew and Luke.
4. The peculiar relation sustained by John to the Synoptic Gospels proves that it was written long after.
5. No definite time can be stated as to the date of the appearance of the Gospels. From the following considerations, among others, they are placed at least in the first century: 1) the vividness and simplicity of the narratives themselves; 2) the uniform tradition as it appears in the titles of the Gospels and in the early Christian literature.

V. Trustworthiness of the Gospels.³

That these Gospels present historical facts and are a trustworthy record of the life, claims and work of Jesus the Christ, may be considered in the light of the following points:

1. The internal evidence of these writings, 1) simplicity, 2) candor, 3) substantial agreement in the midst of diversity, 4) the portrait of Jesus⁴ as made up of (a) words, (b) acts, (c) character.
2. The use of these writings in the early church.⁵
3. The power of these writings throughout the world.

¹ Cf. Westcott's *Introduction*, pp. 284-299; Camb. Bible, *John*, ch. VI., Int.; Bib. Dict., p. 944, col. 1.

² Any of the Introductions to the N. T. contains material bearing on this topic. Cf. Salmon's *Introduction*, pp. 153-190.

³ Cf. Fisher, *The Supernatural Origin of Christianity*; Bib. Dict. (Am. Ed.) art. *Gospels*, pp. 954-958; Farrar, *Witness of History to Christ*, lect. 2.

⁴ Cf. *Central Evidences of Christianity*, ch. 2; Row, *The Jesus of the Evangelists*.

⁵ Cf. Salmon, *Introduction*, lects. 4-7.